

BLUE GRASS BLADE

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High Hill Ashland Road
Hopedale
Mo.

VOLUME XVI.—NUMBER 21.

LEXINGTON, KY., OCTOBER 13, 1907

Published Weekly.—\$1.50 per Year, in advance.

RELIGION

ITS INCEPTION LAY IN AN IGNORANT WORSHIP OF SEX

The Following is Reproduced by Request from The Alienist and Neurologist, a Scientific Journal Published in Saint Louis, Missouri

(By Theodore Schroeder.)
Every definition of religion is reversible into this: Religion is man's conception of his relation to those among the supposed objects of his dependence, to which his relations seem so mysterious that he deems his acquaintance with them due to transcendental experiences. Man's gods are his conception of such objects of dependence, which, in turn, involve his explanations of the mystery. Symbolism and institutionalism in religion are but man's imperfectly justified conceptions of these concepts. Idolatry is the concept symbolized, and is developed by a process of gradual a final consecration, and a belief in its being an incarnation of the deity. The God idea, like the idea of the good and the beautiful, is a mere abstraction, not an objective reality cognizable to a man as such, but wholly, solely and unalterably subjective, finding its only justification in the feelings of man, though seldom so understood. The history of religion is, therefore, but a record of man's objective manifestations of such subjective states. Thus viewed, the study of religious phenomena is essentially a branch of psychology, and the methods of material science, adjusted to the order and relations of objective phenomena, are applicable so long as we are examining the religion of others. The scientist must study the manifestations of religion as the alienist studies the utterance of insane, namely: as a means of classification, and for the discovery of causal conditions within, as well as without, the individual.

Variety of religions is the product of evolution, a part of universal evolution. The difference between the individual worshipfulness of some primitive peoples and our modern, highly-differentiated, religious organizations, only exemplifies the law of evolution, which is ever a transition "from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity."
In criticism of Spencer, Lang, Taylor and others, in their efforts to interpret religion in terms of the law of evolution, it has been justly said: "However interesting these (their) theories may be, however much light they may shed upon the religious life of primitive and civilized peoples, the question, 'How did primitive man obtain conceptions that we call religious?' is not answered."
However, by applying the law of evolution to the known facts, we may be able to retrace the evolutionary process to the beginning of religion, and having thus found the initial object of worship, we are in a better situation to answer the inquiries as to how, whence and why man acquired religious experiences and concepts.

If we desire to retrace the evolutionary process of religion to their origin, we begin by ascertaining the objects of worship according to their evolutionary chronology. This is accomplished by classifying them as relatively close to or far evolved from the beginning, according to the degree of complexity of the religious concepts, and the degree of conscious knowledge of man's relationship to his environment, which is implied from his choice of the objects of worship.

Since continuing evolution is conditioned upon an ever widening mental horizon, that religion is nearest the primal deviation from the non-religious which implies the least knowledge of evolution, it is conclusively proven to be a later evolutionary development than the worship of a mountain or of lightning. The first among the religions of which we have knowledge must be that one which implies the least or no conscious acquaintance with the objective

of bone having an eye and point, and a plate of an argillaceous compound on which was scratched a rude drawing of a phallus."
There can be no objection to a concept as in a drawing, until man has become self-conscious. It, therefore, follows from the very nature of our thinking process, that man could not make a drawing of the phallus until after he had become definitely self-conscious of some of the phenomena of sexuality. Since with the genesis of such a consciousness the phallic phallism must have come into being, it follows that the drawing above referred to was made after the beginning and probably because of sex-worship. This easily fixes the existence of phallic religion, ages anterior to the known existence of every other kind of religious manifestation.

Since the course of evolution is marked by a change "from incoherence" (Continued on Page 4.)

PREACHER

SUFFERING FROM ACUTE BUG-HOUSE

ALTHOUGH A HOUSETOP EVANGELIST HE IS A GRADUATE OF UNDERGROUND MORALITY AND WANTS A POLITICAL JOB TO GO ALONG WITH HIS PULPIT.

(By John F. Clarke.)
York, Sept. 21.—From the roofs of York will go forth a challenge to the owners of this city. It will be an appeal for their support for the office for Mayor to be made by Rev. Jacob Kurtz, known as the "house-top evangelist," by reason of the fact that he is wont to make his impassioned pleas for moralizing virtue and piety from the roof of his abode. Mr. Kurtz has figured in many reform movements, and it is given out that he shortly will announce his independent candidacy for the city's chief office.

If elected, Kurtz says, he will introduce many reforms. When persons are arrested for breaking the peace or immoral conduct, he proposes that they be put in a room in that way he will have an opportunity to lecture them.
It takes all kinds of dam fools to make a world. Mr. Kurtz is suffering with acute bug-house delusion. Any man of sense should know that almost every criminal in the land is trained in Christian ethics.

House-top evangelists, as a rule graduate in under-ground morality. Jesus Christ said that a malefactor should be pardoned 40 times (7 times 7). This puts the Christian malefactor upon Easy street so far as conscience goes.

Some Christians go the limit, knowing the Christ can not reject sinners until the 431 crime is recorded. There is one notable exception, the sin against the Holy Ghost. One "ain't" against that eternal burning furnaces a season ticket for Paine's eternal fireworks.

The refusal to recognize Mr. H. G. is not tolerated by Jesus Christ and his crowd. Christ's "daddy" is a perplexing problem.

That Joseph was forestalled with his girl bride, the account in Matthew leaves no room for doubt.

No one saw the H. G. on his nocturnal (?) visit, and the Chief Butler had no recollection of admitting any one resembling H. G. to Mary's apartment.

Still, Mary "was with child" and Joseph "was going to put her away" and wrote her a bill of divorce out, a hand.

Just here appears the most interesting witness in all history: "An angel of the Lord appeared to Joe in a dream, and told Joe to give up his hope of faith and believe mightily. Joe 'done so'."

That Joe should have been an "easy-mark" is not so surprising, but that millions of Christians should have banked upon Joe's easy faith is a little more than remarkable. Mary's character was "saved" by a process that would not "get" in a sane Christian household in Christendom. As a matter of fact, Mary existed only in the futile imagination of some crazy writer and the story was legendary in the core, but a vast and expensive propaganda has been flung into the coils of romance and trying to make

them blaze with fact. Whatever a man "believes" is "fact" to him.
Let us return to Rev. Kurtz. He makes pleas from lofty stations. I would recommend Mr. Kurtz to go to the pinnacle of Pike's Peak and air his opinions.

Perhaps the eagles might get higher notions and strive and live near Heaven. The still-unshot Teddy Bears would join his Sunday-School Class. The wild burros of the plains would be the most appropriate classmates for the house-top evangelist. Bismarck imbibed some wisdom from one of these once upon a time (see sacred history.)

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INDUSTRY REWARD.

(By D. Webster Groh.)
From a crooked sprout, grows a crooked tree.
And lazy youths, lazy men will be.
For who shirked work, in his youthful days,
Will evade man's work in ten thousand ways.

As the blacksmith's arm grows big and strong,
By his daily hammering, hard and long,
So all muscles grow, by their exercise.
Developing heart, brain and nerve likewise.

As the trotting horse, to win the race,
Must trot 'fore, at a rapid pace,
His trotting muscles to develop thus,
Else he's not 'en fit for a bear or 'bus."

Se the child, to work, must early be trained.
Else his muscles are weak, and easily strained.
And his heart-beats faint, and his will-power weak.
He'll think very slow, and his memory weak.

Lack of exercise grows a pigmy breed.
Slight in muscle, bone, heart, mind and creed,
Whose foolish faddists, so dread work themselves,
That they can't get sick, if another deceives.

Against "child labor" they whine and cry,
They want "child idleness" so by and by,
All men as lazy as themselves will grow,
And laziness won't then, disgrace them so.

But who won't work will lose his health,
His vim, brain, muscle, and also his wealth.
His limbs, head, chest and stomach will ache,
His eyes will grow dim and his nerves all a-shake.

For cheat, though you may, your "green" fellow man,
You can't cheat old Nature, by any shrewd plan.
And idlers, who waste all their seed-time away,
May well die, unmixed, most any fine day.

Then teach growing youths useful industry now,
So, to nature's decree they smiling by bow.
Rejoicing in labor, well done, while they sing:
"Prosperity, plenty, and health it will bring."

And faddists that hoot, like lone owls on dead limbs,
While the sunlight of science their eyesight bedims,
Like the owls should creep back, in the "dark ages" return, if ever that be.

WILL SOMEBODY HELP?

Hagerstown, Md., Sept. 19, '07.
Dear Brother Hughes:

I want you or any one of the Blade contributors to kindly compose a line or two, suitable for the headstone of my deceased husband who was a Free-thinker and admirer of the Blade and its writers. With best wishes, MRS. C. W. FARBET.

FINAL

JOURNEY TO THE GRAVE

There is Always a Desire in Man for a Change, But Who Can Tell

What That Change Will Be? The Less Wisdom

the Greater the Limitation

of the Mind

A FEW REFLECTIONS UPON AN IMPORTANT SUBJECT.

(By Channing Severance.)

In all ages of the world mortal man has been filled with a spirit of unrest, and he has gone to both religion and philosophy to find relief from the persistent activity of mental forces. For the man with brains enough to insure a vigorous and active mind, there has never been rest, and it can never be within him his body has been resigned to the grave or discarded into its original elements by the fires of the crematory.

There is an intellectual craving for knowledge that can never be satisfied, and every conceivable life of thought is pursued with the only result that it whets the appetite for more. No matter what man does, there is ever and always a desire within him for change and excitement, and the monotony of life drives him to excesses in various ways as he strives to escape staidity, discontent and unrest. He rides first one hobby and then another, and jumps from this thing to that, always seeking by so doing to reach a state of satisfaction and contentment; but he was not born to find it or be contented, as well might the leaves upon the tree expect to remain motionless when the wind blows, as for the mortal man to anticipate a time when his mind will not be in a state of unbalanced activity because of his environment and his influence thereon. His life is always full of doubt and uncertainty and trouble of some kind is ever present, and yet the imagination is projected into the future to find more and increase his torments. He lives all his time more in the past or in the future than the present, and with hope and anticipation always in alternation with doubt and despair, he plods his weary way to the final end of all mankind. This has ever been the experience of our species; and reasoning from what has been and what now is, there is no room to suppose it will ever be otherwise. From the earliest records left us in the remote past, we find that our predecessors on the journey of life have found existence under solitariness, and out of the depths of antiquity come such expressions as these: My soul is weary of life: I will speak in the bitterness of my soul. "Man that is born of woman is of few days, and full of trouble." This spoke our old friend Job thousands of years ago, and Buddha was driven into the solitude of the wilderness by his thoughts, and the effort to change them. To obtain peace of mind he attempted to kill natural desires, and in proportion as he suppressed them he claimed he found peace and tranquility.

But to live in this manner is to war continually against nature, for desires are stubborn things and deeply implanted in man's being. Existence under such conditions can claim but little improvement, and yet many have resorted to it and have practiced self-denial and the subjugation of the physical attributes, but do what he will man cannot escape from his thoughts, and when he was created a thinking being, both his heaven and his hell were insured as P. B. Randolph affirmed. It is his inability to suspend the action of thought, that drives man to drugs, drink, insanity and suicide. Said Solomon: "My eye is not satisfied with seeing, nor the ear filled with hearing," and again, "I have seen all the works that are done under the sun," and all is vanity and vexation of spirit. "This is the testimony of the mind and wealthy man after the greater part of his life has been spent. It was not the hasty conclusion of inexperience and early manhood, but of old age, when opinions have value. He further affirmed, "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." This is a remark-

able statement to make, but is undoubtedly true. The less wisdom one has the greater the limitation of the mind, and in this fact we see how bliss and ignorance have a natural affinity. Wisdom brings its penalties because it opens to thought many avenues that lead to dissatisfaction and sorrow; for when the realities of life are seen separate and distinct from its delusions and illusions, we are disenchanted in many ways and begin to know that many pleasant beliefs are baseless, and we exist in a world full of doubt, uncertainty and insecurity.

The man who thinks and acquires knowledge will find himself separated from much that has hitherto given him pleasure, for in youth he had many golden dreams, and joyful anticipations that years of accumulated knowledge never failed to dissipate and destroy. The world has produced few men that equaled in wisdom and knowledge the great Voltaire, and yet his words were there near the close of life: "I have consumed about 40 years of my pilgrimage in two or three corners of the world, seeking the philosopher's stone called truth. I have consulted all the depths of antiquity, and I will remain in ignorance. After the assertions of the most ancient philosophers which I have approached as nearly as possible, what remains to us? A chaos of doubts and enigmas."

All the wisdom that mortal man has or can acquire, seems to increase his doubts and fill him with this conviction: that outside and beyond his phenomena, apparent to his senses, he is forever limited in his investigations. It is true he has sent his imagination back of phenomena and constructed pleasing beliefs, and in them has found some consolation for his restless mind; but when reason gets active and disturbs the faith in the unseen doubts and chimeras return like the ebb of the tide. To find rest in faith that transcends phenomena is a possibility to minds that rise above mediocrity or possess great activity; it is only sluggish and stupid that can rest in a fool's paradise, or those who have been hypnotized and lulled into abnormal conditions. Hence we can see how it is that the man who has acquired the most wisdom, or truth, realizes the limitation of his faculties and acquisitions. Self-satisfaction are attributes of the ignorant mind; of the thoughtful and the credulous; those whose minds were stupefied in childhood by religious ideas never fail to restrain and prevent natural mental action. It is generally considered wrong to stupefy the mind with drugs or liquor, that one may find relief from mental activity, but religious beliefs are only another result. Religious people are not thinkers; they are believers, and in belief they still the perturbations of the mind have others soothe it with the opium pipe, hashish, wine or "strong drinks"—whose active principle is alcohol!

Mind being a property of matter it is affected by matter, and not a race or nation exists as far as we know, that has not found and does not use in some form or another, the stupefying products of Nature. The history of humanity cannot be separated from religious delusions and drunken orgies, while the priesthood was filling the ignorant rabble, the common herd with religious narcotics they were drunken with wine, and holding their own spirits of unrest in quiescence by the best the earth could produce in the way of food and drink. Occasional carcasses have always been resorted to by the priesthood as a relief from satiety and ennui, and the pot bellies and rubicund features of those gentlemen today, reveal the fact they are no strangers to the good things of the table and the various brands of fire water that make

(Continued on Page 4.)

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Founded 1884, and edited by Charles Clifton Moore up to his death, February 7, 1906.

JAMES E. HUGHES Editor and Publisher

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By mail postpaid, \$1.00 per year, in advance.
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Trial subscription, 15 cents per month.
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THE BLADE is entered at the Post Office at Lexington, Kentucky, as second class mailing matter.
ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.

Happy thoughts.
Let the sunshine in.
Stand for intellectual freedom.
Nature intended that every man should work.
Freethought is the essence of human happiness.
In this old world it is only character that counts.
As a soft answer turneth away wrath so will a smile brighten the day.
All religious beliefs emanate from perversion of the human intellect.

The man who invented hell and taught it as a place of human punishment was a fiend in human form.

Now, friends, readers, all of you, it is time we were getting some more subscribers and we have to look to you for them.

The inconsistency of Christianity is demonstrated in the recent arrest of the Zionists for following New Testament teaching.

There is not a Christian denomination on earth that is really and truly free from the taint of having demanded and exacted blood money.

I don't want anything to do with religion that makes me humble—if religion don't make a fellow hold up both his head and tail high in the air and look the world squarely in the face without a "squint" then it is not worth paying a preacher to tell you about it. National Rip-Saw.

It is a gospel of love on Sunday and a gospel of grab on Monday that characterizes the religious world in America, today. Long prayers and short weights make business better and many a deacon will sell five and ten cent cigars out of the same box. This is religion.

The power and influence of a modern preacher are estimated by his ability to raise in the cash and not in his capacity for bringing souls to Christ, what a vast change would be wrought if only the mighty would attempt to making his own collections and keeping his own accounts.

There is considerable room for improvement in many of the Christian sects but among the greatest of recent times was to remove infant damnation from a religion of infinite love. The next step will be to take away the infinite love and sound common sense will do the rest.

Politics is said to make strange bed-fellows, but there has never been a day in all history when it could bring together a more heterogeneous congregation than the Christian religion. Russia, Anabaptism, and America are far removed, but, yet, how near in Christ.

The government of man and the government of God are still trying to do a stunt as the Simoes twins and the latter would be no less complacent than its companion, only it is more timid now than it was in the past. The church bell still peals its praises to God for having a pull with the government.

GOD AND THE OZAR.

The Russian autocracy while denying the people the right of self government, seem to be using its subsidized organs to attempt to exert an influence upon them that they may be still kept in bondage,

and willingly, too, through a promiscuous use of the name of God.

What the rulers ask for now is a "truce of God" but in reality they use the word to signify themselves. There is no God in Russia beyond the Ozar and his official family. If the people only worship him he is content and God can take chances on what is left. A truce of God literally means a truce of the Ozar and a readiness to gratefully accept whatever he may be inclined to bestow. To accept him and his government is the one end to be sought. When that is done then will be a truce with God and not ill.

The chaos of famine and crime in which the country is plunged defies description. In the period from the Russian New Year to the middle of March there were in St. Petersburg alone eighty murders, mostly committed in broad daylight. The St. Petersburg newspapers report from every part of the provinces a ghastly tale of assassination, mutilation, and robbery. From a single number of the Novoye Vremya the following are typical items: A bomb thrown at the commandant of the fortress of Sebastopol; the general injured in both feet; * * * In Warsaw two bombs have been flung: the first into the house of the director of the gymnasium, Prince Argensinski Dolgumskoi, no one being wounded; the second bomb tore away both hands of the workman Shumshokoff. In the southeastern provinces hunger and disease are wasting the people; and where peasants are not burning down their huts for fuel, starving animals eat the hatch for food. Is it possible for Mr. Stolypine to appeal to all parties in the Duma for a truce of God until means have been devised to help the famine-stricken districts? The majority would probably reply that there can be no truce of God if it means even the temporary acceptance of the Ozar's Government.

INFLUENCE OF PRESS AND STAGE ON RELIGIOUS THOUGHT.

One of the strongest evidences that could be adduced as proving the growing public contempt for things religious, once held as sacred and to be protected against the scoffers, is the tendency of the modern daily newspaper and the modern stage to caricature Christianity and its institutions. Fifty years ago, even in America, such a proceeding would have not been tolerated, but in these days, it is devalued with a relish and the patronage accorded to those engaged in the undertaking, evinces the temper of public opinion on this subject.

An observance of the cheap plays that abound on the American stage will be enough to convince anyone that in due cases out of ten where a preacher is presented as one of the characters he is usually depicted as a canting, whining hypocrite, designing and villainous, bringing reproach and contempt. It is seldom, in this class of plays, that a preacher is assigned an ennobling and elevating part to play. Even turning to plays of a higher caste, religion is made a byword and a reproach. In no less a play than the "Little Minister" the hypocrisy and cant of the followers of the cross are given ample demonstration and at the finale the "Little Minister" throws religion to the dogs and embarks upon the sea of happy matrimony. Even in "The Christian" the only hero worthy of mention is the big, noble hearted pagan, while the character about which the play assembles, willingly stands by while the woman he pretends to love is being cast into a den of wild beasts, permitting a savage brute to renew her instead of himself. Taking the stage at its best, the cause of Christianity gains nothing by comparison of representation and here we may discover the secret of the church's serious opposition to the theater.

If we take up a modern daily newspaper of any standing in the country, it would be almost impossible to complete a perusal of its pages without coming across a record of the rascality of some modern, orthodox preacher. Joining in the "infamy" craze, we read on recent date, where preachers have been horsewhipped out of given communities and their affinities put behind prison bars. Such action was not altogether commendable for the preacher ought to have been locked up with the infamy. Stories of eloping preachers, of preachers who abandon wives and children, are too common to be commented upon, yet they all go to prove the general trend of the public and the public press in their attitude towards Christianity in particular and religion in general.

Only recently, in glancing over the comic supplement of a daily newspaper of note, we observed a series of cartoons depicting an inquisitive child where the child had pronounced some puzzling questions, before the entire class, to his Sunday School teacher about Noah and his ark. The poor teacher was caricatured as being completely derelict over the matter and compelled to retreat to the privacy of her boudoir to study the Bible in order to be able to meet the boys questions. The cartoons gave the questions asked and in their very nature they were as antagonistic to the Christian religion as anything that could possibly be printed in the Blade.

As a general rule the modern newspaper delights in the publication of a feature story for its Sunday issue, that shall deal with some interesting phase of religious belief or disbelief. The latter phase of thought is not exempt nor is it treated with that degree of hostility so common a few years ago. Scarcely a week passed by but some great American daily prints some kind of an article in which the Christian religion is held up to ridicule. The whole tendency is to show an utter disregard for religious, or theological questions, and there is no

apparent dread of public indignation or fear of religious persecution for so doing. Generally speaking the newspapers will only print that which the public demand most. Managing editors generally know what the public want and they are ever striving to give it to them. Once let it be known to the newspapers that the public do not like a certain publication and it is instantly stopped. The continuation of this wholesale caricaturing of religion is testimony to the effect that the public likes it and is willing to pay for it.

Once in a great while, as if to ease the minds of the sainted sheep in the fold of the Lord, an article is given with the reverse object in view, but these are few and far between and the suggestion is trite that they are used as a kind of a bait to encourage the believers to read.

Through it all the drift of modern thought can be perceived. From stage and press the Christian religion is being assailed. These factors are now taking up the fight against intellectual tyranny and in a way that is most convincing. They are getting in a good work without the Christian families being actually aware of what is going on. In the end religion will go the way of all flesh.

THE DOOM OF THE CHURCH.

United Press Telegram.

Rome, Sept. 20.—The Vatican is colonized by troops ordered out by the authorities to guard against a mob.

An attack is feared as an incident to a celebration of the anniversary of the Italian army's entrance to Rome. (Continued on page 2.)

The foregoing press telegram which appeared in the Gazette of Lexington, under the date of September 20, is worthy of consideration.

As the article indicates both the government of Italy and the Vatican dread an armed attack upon the sovereign head of the Roman Catholic church and the unusual precautions are being taken to avert a tragedy of the most serious character. One of the most potent statements made is that "conditions are so ominous" that the authorities deemed it necessary "strengthen the guard" which, if true, would indicate that the Vatican is no longer in favor with the Italian people and that the populace would be better pleased were it to quietly and permanently depart.

These reports indicate a change in the religious opinions of Europe that are sweeping the entire continent. And in a measure the Vatican deserves it. According to eminent authorities on that subject the present Vatican is an autocracy of such tremendous power that no government can exist concurrently with it in safety. The Vatican's first thought is for the church. The government and the people are but secondary considerations.

An order to enforce itself in power, we are informed, the pope and his cardinals are expected to any change of improvement, and they combine one with another to keep out all foreign elements, or strive against their admission to such extent whereby they could command power and influence over the church. No government is safe with such forces existing within its jurisdiction. The government of Italy recognizes this fact. Still it is anxious to avert bloodshed and if the pope would but express a desire to change his lodgings there is no doubt the Italian government would be perfectly willing, but the documents and historic museum of papers and things must be left behind.

From all reports it is evident that the Vatican is doomed. It may not be destroyed by violence, but the Blade hopes not, in any event. The destruction can be accomplished without force or violence. It is a known fact that for years the people of Italy have refused to contribute to the Pope's Pence and it is now reported that the American diocese contributes to that fund more each year than is given by the whole of Italy.

Nor is this dissatisfaction confined to Europe alone for in America we find Catholic journals that complain of the treatment accorded to the Catholic among the most loyal the church can boast. By its own ebriety and petty spies, it has brought a vengeance upon its own head that is soon to be carried out.

What does all this suggest to the practical, thinking, observing mind? Simply the world has grown tired of theological nostrums and that in the reaction that is now coming with rapid stride, the Christian religion will be carried into an eternal doom.

MRS. BESANT'S SPIRITUALITY.

Since her arrival in America, as previously announced in the Blade, Mrs. Annie Besant, of England, recently elected president of the society of Theosophists, has been pleased to give an interview upon the subject of her present peculiar faith, which appeared in the New York Tribune of recent date. In that interview she is reported as saying: "Thirty years ago I was inclined strongly to materialism, but with age and the advancement of thought in that time I now believe in spirituality. The trend of science is to end materialism, which is in its decadency."

The Blade is of the opinion that Mrs. Besant has been misquoted for at the period of which she speaks, "thirty years ago" she was not simply "inclined strongly to materialism" but was the foremost and most ardent and convincing advocate of materialism pure and simple. No man or woman in all England, Europe or America, for that matter, ever uttered or penned more convincing arguments in favor of materialism than Mrs.

Besant at the time of her association with Charles Bradlaugh and other Free-thought leaders in England. In all her writings in her platform speeches and debates, she was a leader in materialism which is certainly a vast difference from simply being "inclined" towards it whether that inclination be mild or strong. We cannot believe that Mrs. Besant is trying to deceive. That is not in her nature. We cannot believe that she is trying to gloss over her previous condition of thought in order to carry out her new associations. That is also foreign to her nature. None has done more or suffered more, none has made more converts to Free-thought in the same length of time than Mrs. Besant and we can only surmise that the reporter writing the interview simply constructed it to suit himself rather than give a literal report of what Mrs. Besant said.

In one thing, if Mrs. Besant be correctly quoted, we are compelled to take issue with her. She is reported with having said, "with age and the advancement of thought 'She now believes in spirituality.' We cannot believe that Mrs. Besant would be guilty of offering such a cheap and trivial argument in support of her new cause. Thirty years ago Mrs. Besant was in the prime of her bright intellectual glory. Today she is around the seventieth milestone of life and it is an admitted and recognized fact that her intellect is not so bright or vigorous as it was thirty years ago. Mrs. Besant might have said with greater truth that with her advanced age her intellect had declined to such an extent that she could so readily and easily abandon the firm, solid ground of materialism, as though it were the tomfooleries of theosophy with all its reincarnations and transmutations of souls. No sane person with any degree of intelligence can believe in such arrant nonsense, save in such cases where early education has been the controlling factor. Mrs. Besant's education was never in that direction after her abandonment of Christianity and it is not to such influences we can look as accounting for her sudden and strange conversion.

The most charitable view the Blade can take of Mrs. Besant's position is that she is now in her dotage, in her second childhood, as it were, and that her once brilliant mind is far advanced along the road of decay. She is simply going "forward" backward. She has given up her Free-thought for a greater folly than Christianity, though not so ferocious or violent in its exactions. In her new sphere Mrs. Besant may not be able to yield the great influence she once exercised. For her that day has gone. She may find new flowers along the path but her glory is dimmed forever in the mists of an arrant superstition.

WHAT A CHANGE WAS WROUGHT.

As a result of the French separation law the clergy, once well-fed, pampered pets of society, are now turning to manual labor as a means of earning a livelihood. No longer are they permitted to thrive upon another's industry and thrift. The collection plate no longer holds out alluring inducements. The French clergy, having been stricken down, the office of parish priest does not offer the fine, fat fee it once did. The French clergy, having been stricken with legal death, under the form, the letter and spirit of the law, have fallen back upon the resources of labor for a living. This is one of the best results yet obtained in the fight against orthodoxy. For centuries the priest had not known labor. Since isolated cases, like the Benedictine monks, and other organizations of monastic friars, but this was largely with a view to profit rather than for a mere existence, such as now confronts the deposed clergy of the French republic. In this respect they are now more nearly approaching the alleged apostles who were fishermen and tent-makers, doctors, and the like. If the recorded life of Christ be true he never took up a life and career was vastly different from the lives and careers of the preachers of this day. Could other nations be induced to follow the French example it would be the means of increasing the world's productive power.

According to French reports the deposed clergy, many who were once incumbents of important parishes, their income gone, have restored to labor by their own hands and have gone into various callings. Some have gone into bee-keeping and have established poultry yards, and even the breeding of poodle dogs is relied upon to bring in enough to keep the wolf from the door. The making of preserves from fruit of their own cultivation, news paper work, photography, printing, and other avenues have been entered by these one-time expounders of the gospel, and in the end they will enjoy life more by reason of the fact that they are engaged in earning an honest living, something they had never been known to have done before. Both the French republic and the deposed priests will profit in the end by this exchange. The priests will naturally incline toward being better citizens, no matter where their personal sympathies may lie, and being self-sustaining, less a drain on the public purse, the people will learn, in the course of time, to appreciate their friendship and confidence.

SOME MORE TAINTED MONEY.

The religious press of America is now up in arms against Collier's Weekly because of an attack made by the latter upon certain of the former on account of the class of advertising matter they carry. As a means of making the publication pay its own way, Collier's attacked the religious press and the religious press is out with a combined attack on Collier's. Both are of that "trucking" variety of

publication that the independent publication can afford to stand at a distance and watch the result of its conflict.

Too many publications exercise little care or thought concerning the character of the advertising they carry. Too many publications think more of the few dollars it will bring than the public good they can accomplish. No greater cure has ever been inflicted upon a suffering people, no greater fraud practiced upon an unsuspecting people, than many of the patent medicine advertisements carried by some of the greatest journals in America. Devotions that can be manufactured for 3 cents per gallon, are extolled and landed until their sale can be affected at one dollar a pint. Their curative qualities are down to zero but the patient has to do is to read the advertisement and the testimonials offered and the cure is effected.

It is no secret that the religious publications of the country have fallen all over each other in an effort to get their class of advertising. Sexual difficulties are expounded in their columns and the cure announced with brazen effrontery, when the editor and business manager both know that it is a gigantic fraud of the first water. This cut no ice with the religious world. It was the dollars that counted and so long as the balance could be shown on the credit side of the ledger it was worthy of toleration for was not the money spent in the service of the Lord. And yet, these same journals, would howl from the house-tops about "tainted money" and print columns of shaming notices to the preachers of their denomination on the subject. Search the world in vain to find a specier or worse tainted money than that taken by these religious journals for the publication of such advertising matter.

Nor is Collier's altogether out of the woods. It, too, has gladly accepted this "tainted" money and its present crusade comes with bad grace. Because of its assents adopted by these papers and it will be accepted better from that source, by some people, than if the FreeThought papers had undertaken the task.

THE DEAD LINE IS DRAWN.

At last the day has dawned when America, the land of the free and the home of the brave, has practically drawn a dead line against those who do not agree with the accepted order of things, and it seems reasonably and morally certain that Emma Goldman, the female leader of the American anarchistic group, will never set her foot on American soil again. In fact serious doubts are entertained if she can ever get past the statute of liberty and will be made a political exile because of her personal opinions and the doctrines she enunciates concerning the powers that be.

The facts are that some time ago Emma Goldman set sail for Holland and she had been preaching anarchy abroad. Taking advantage of her absence, the capitalist press of the nation started an agitation to the effect that the undesirable migrant law should be invoked against her should she attempt to return, and from all indications it looks as if such will be the case.

While the Blade does not approve of the doctrines taught by Emma Goldman, nor can it advocate physical violence as a means of establishing any system of politics or society, yet it can see in this move against her the entering wedge whereby the rights and liberties of every or any citizen of the country, forever, it can be successfully used to keep Emma Goldman out of the country forever, it can be successfully used against citizen, political or social leader, whose views do not harmonize with the existing government, and in this comes the danger from setting in motion a law that carries such an element of force and drastic effect.

According to recent press reports two grounds are to be urged upon which Emma Goldman shall be denied admission to the United States when she attempts to return. These are, as alleged, that she is an avowed anarchist, and an ally under the law. True, her marriages have not been contracted in strict accord with the orthodox plan, religious or political, and as a rule she has indulged in a promiscuous mating whenever fancy led, but other and greater women have done the same thing and did not hesitate to set the customs of society at defiance. Adultery is made dependent upon the nation in which you live and upon the person attempting to define it. If adultery was an offense that should deprive persons from citizenship, and strictly enforced, the United States would be practically depopulated of its men and a large moiety of its women. Of course this would all depend upon how the subject was viewed and construed. In regard to the other count, that of anarchy, it will be recalled that it was an epithet applied to William J. Bryan and his supporters during the election campaign of 1896, and, if true then it must be true now, so to strictly enforce that rule would mean that William J. Bryan and the six millions, or more, who voted for him, are undesirable citizens.

True, anarchy, in the abstract, that is militant anarchy, is unsuited to the American continent. It is a radical fallacy that should be rigidly guarded against. Many people really believe that it was through the influence of Emma Goldman that Czolgosz murdered President McKinley, and the bulk of the American people, so believing, have never forgiven either of them for the crime. That our readers may know just what a portion of the American press think of the situation, the following was taken from the editorial column of the New York Morning Telegraph, a racing guide and theatrical organ, which will be found to fairly represent the opinions of the class to which it caters. It says—

Acting upon the advice offered by The Morning Telegraph while Emma Goldman was mouthing her

secondary doctrines at Amsterdam, the authorities of this country will subject her to a rigid inquiry if she ever attempt to get past the Statue of Liberty again.

No more undesirable person ever sought asylum here. With no conception of the American system, much less knowledge concerning our scheme of government, she is a firebrand whose petticoat has kept her out of jail where some of her dupes have paid an extreme penalty. There is a good reason to believe that President McKinley would not have been assassinated if Emma Goldman had carried on her propaganda with less recklessness.

She is an avowed anarchist, a confessed adulteress under the law—her marriage having been contracted according to the anarchist rite—and she is not a citizen.

Neither anarchist nor immoral women are permitted to land, which makes the deportation of the red prophetess a simple matter of official routine. Brooklyn, her companion, is in the same boat. In addition to which he is an ex-convict. Both should be sent back: we want none of them over here.

WE HOPE TO CATCH UP.

The London FreeThinker, in a brief paragraph, directs our attention to the fact that it does not receive the Blade with regularity. We regret that fact just as much as our esteemed and valued English contemporary could possibly do, but we have our office troubles which the outside world do not understand. We have great hopes, however, of being able to catch up with the date during the present month and it will then be issued more regularly. The FreeThinker is the most up-to-date FreeThought paper in the world.

LOADED FOR BEAR. An Original Poem.

(By L. M. Lawrence.)

Mr. Hughes you may put these lines on the press, Unless you deem them to be almost worthless; The Blade is a keen cutter, I like it so well, That pen cannot write it and tongue cannot tell.

There are many bad things in the Bible I see, The damndest of all things is that salvation is free; It is to cost nothing but a little hot air; You may do as you please, but don't forget prayer.

Believe, be baptized, and ye shall be saved, And the penitent thief could rejoice in his day; Gave a smiling approval of licentious belief, But not for a moment did he neglect to pray.

To substitute prayer and a dip in the fount, Which they say came from Emmanuel's veins; For pure, upright conduct and noble account, Leaves us covered with our guilty stains.

So now, Mr. God, would it not be for the best, To give us this confounding mystery over; And come and live for a while with me and rest, On this grand, old terrestrial sphere?

As for you, Mr. Jesus, I can say with pride, That I scorn the terms that you offer me; 'T would be a hypocritical lie I would live, To thus supplant myself unto thee.

And now, Holy Ghost, did you really write that book? If you did you had better let it be the end, And if I have shown faults in what I've understood, He who teaches me to mend them is my friend.

NATURE AND GOD.

Concerning the discussion between Herman Wettstein and the Humanitarian Review about the de-capitalization of Nature and the capitalization of god the Blade expresses its opinion by the use of capitals in this paragraph. While there is a prevailing rule in grammar to capitalize a noun yet the word god has been capitalized from mere Christian custom and not because of an adherence to any strict grammatical rule. In the Christian literature of the day, whenever reference is made to god, Jesus, of the holy ghost, either directly or in the third person, the custom is to capitalize. Such words as "His" and "Him" are always capitalized, not because it is grammatically correct, but because the Christian prefers to do so as expressing the idea that god, Jesus and the holy ghost are above us ordinary mortals. After all it is a matter of taste. The word "god" does not suggest a person and if FreeThinkers wish to capitalize "Nature" they have a clear right to do so. Nature is the right name to designate all that is, or ever will be and it includes god if there is a god, therefore, it must be above god, outside of god, and the use of capitals in writing "Nature" is more justifiable than the use of capitals in writing "god."

INSCRIPTION WANTED.

In the Letter Box will be found a communication from Mrs. Farber asking for aid in the composition of a line that would be appropriate as an inscription upon the tombstone of her deceased husband, who lived and died a FreeThinker. The Blade has made an effort to compose such a line which is given in the "Chats with correspondents" but if there be any FreeThinker in the land who can improve upon it both the Blade and Mrs. Farber would appreciate the effort. The subject is open to all comers and it has been said that from a multitude of counsel wisdom may be found. Don't be afraid to try.

FIVE PILLARS OF CHRISTIANITY

Alleged Birth of Christ as Recorded in the Bible is Opposed to Natural Law, and is, Therefore, Physically Impossible.

There Can be No Collision Between Doves and Women.

(By Judge Parish.)

Let us compare Christianity with the well known laws of nature and see the result.

There are certain well known laws of nature which all men of ordinary intelligence take judicial notice; no proof, or argument is required to aid the mind in reaching a correct judgment; they are laws of every day's observation; they have been, from the remotest antiquity, ever present with men, and presented with so much force that no man or woman of sound mind could have escaped their observation.

Of course, it must here be understood that this article is for men and women of ordinary sense and free of insanity.

Among these natural laws we find that cotton cannot take place between male bird, or bird in form, and a human female. Second, that no conception, embryonic formation, or issue (birth) can take place from such supposed cotton.

Third, that from such supposed cotton no child in human form can be born. Fourth, that a man, or being in human form, once dead and buried never returns to life.

Fifth, that nowhere in the universe does nature disclose a thinking, intelligent being superior to man.

That the first four propositions above stated, and fundamental principles in nature so well established that no sane man of common sense ever calls them in question.

It is the negative of these four propositions on which Christianity rests; they are the pillars on which the whole superstructure rests.

The fifth proposition the most necessary a part of the foundation direct, stands below or at the bottom of the four pillars. It is the rock of foundation of the system, which no one has ever been able to prove by the combined action of his senses; nor has the telescope, or spectroscopic in their survey in the boundless spaces disclosed such a being neither does the microscope find among the most minute atoms, living or dead any such being.

Now I assert without fear of successful contradiction, that all conceptions which negate these five propositions are necessarily false.

Now every one who is familiar with the Bible, knows, if he is capable of knowing anything, that the system of Christianity rests on the negation of these five propositions, the first four, as the pillars, the fifth as the foundation to these columns. Take away any one of these and the whole superstructure falls to pieces. The New Testament story as told in the Bible, which is a natural and physiological impossibility.

1. That from such formation and birth follows which is a natural and physiological impossibility.

2. That the issue was a child in human form which is an impossibility.

3. That this issue a man died, was buried and rose to life, which is an impossibility.

The foregoing strips the system of every vestige of foundation on which it rests, and I here assert, no man or woman of common sense and sound logic, who is capable of understanding the church claims are true.

The so-called believer will here manifest surprise at this statement, and say, the issue is full of Christians, who to be such, must believe these things are true. A little history to our rescue here. Christianity had its birth in the Roman empire, and according to history, the evil sect was made up of slaves, beggars, criminals and old women, the very dregs of the empire. The most stupid of the unlettered, these ignorant religionists, as is always the case, increased in numbers until the Roman empire loomed them a helping hand to secure them as soldiers, once on the road to power, force in a conceivable form was used to add outsiders to the church. In this way, and by all means of deceit and fraud, the church has managed to gather within her coral about 200,000,000 of people. This will it be seen, that our Christianity is an heirloom, we have it by inheritance. It is with, and everywhere among us, without our will, thought or care. It has become popular superstition, at least with those who accept it as a matter

of course, without caring to investigate its source. It serves the cleric as a direct means of support and in this manner, it aids and assists the tradesman in his business. No one gives it a thought, except the clergyman who is intensely eager for its spread, for its belief of the world gives him his dinner, his good clothes and his wealth; his business is to say nothing of the origin of the creed, or if forced to, than misstate the facts so as to deceive his hearers, or if ignorant himself, he and his followers are alike in the mud; but with all classes of clergymen, they have learned that, in order to live, they must modify their statements to the growing sentiments of their congregations. The original source, the pillars of the systems are kept out of sight as much as possible, and when forced to the surface, the cleric will say, he don't know or the wisdom of God is just finding out, or some such expression, inheritance when kept before the eyes of the donee, soon ripens into the form, which takes the form of an evolution of Christianity, like anything else, are practiced automatically without a thought like the circulation of the blood. But Christianity, like all other religions, never attacks a strong reasoner, it lays hold of the weak and feeble minded, children, silly old women and feeble minded men, it feeds on nervous excitement, a creature of passion belonging almost exclusively to those whose faculties are confined to intuition those who given no thought or heed. Thoughtful reasoners, and reason examine, and necessarily rejects all such things that go in to make up Christianity or other religion, as it rejects delam for the want of proof.

ZOLA

MADE AN EFFECT

UPON SEPARATION MOVEMENT IN FRANCE BY HIS LAST BOOK AND SHOULD BE GIVEN CREDIT FOR IT.

Article Sent From the Canal Zone.

(By A. B. Lacey.)

Some incidents in Zola's life that have come to light since his death justify the inquiry as to whether he lived up to that high standard of morality set up in his last and greatest work, "Truth," of three books which he planned, to round out his life's work, "Truth" was the only one written, but this book alone would entitle him not only to fame as a writer of literature, but as a prophet. The tardy but enthusiastic restitution made to Simon, the persecuted school teacher, as described in "Truth," has been fulfilled by the complete revolution of sentiment on the part of the French people towards Dreyfus and the acts of the government in restoring him as an officer of the army and honoring those who insisted on his defense. Dreyfus' imprisonment in the face of the popular outcry against him. The complete discredit in which the Church finds itself, as told in "Truth," at the machinations on the part of the Church against Simon, the school teacher, have been exposed and repudiated, has come in France. Who can limit the influence which this book had in bringing about both consummations? And if the author, who has done so much in a truly righteous cause, departed somewhat from the high standard of morality which he as a free thinker taught, a standard of morality far higher than what is taught in the Bible or what is usually practiced in connection with a so-called Christian life, a charitable judgment may be bestowed. The inference to be drawn from the disclosures referred to above from the action of the widow in petitioning that the birth of children by another woman be legitimized and that they be given Zola's name, the widow being childless. Those who ignorantly associate free thought with free love, and the greatest number who are ever ready to proceed on the presumption that a free thinker deserves to be shamed and condemned on general principles, will use this argument to show that religion and morality are synonymous terms and that the profusion of the former is a sign of the non to the practice of the latter. Those who, however, view the matter intelligently and without prejudice, and not approving, will admit what a member of "good society" in a "Christian land" has done for his fellow men, without feeling his standing to any great extent, and further, that worse things have been done by religious men, notably preachers, and excused on the ground that "The spirit is strong but the flesh is weak." Among a well ordered flock such things on the part of one of their own body would be largely condoned, and the women in particular would blame it all on the woman. The magnanimity

of the widow's action, however, stands out in bold relief; to a free thinker it will seem to be largely a matter of justice, through an act which requires a greater sacrifice on the part of his wife than she would ordinarily be expected to make—a sacrifice of her pride and feelings to right wrongs which would otherwise descend on innocent heads. Of course, a parallel might be drawn between this case, and the case of Abraham and his wife, Sarah, and Sarah's hand-maiden who bore a son into Abraham with Sarah's consent, etc., but this would be taking advantage of the religionists. Have they not repudiated the Old Testament? It is true, the New Testament superseded the Old, but it is founded on the Old. The house has been completed, and the foundations have been discarded, and the true Christian faith is left suspended in the air. That describes the situation of the Church today; it is "up in the air."

Why does the Church—while teaching that the foundation of religion adds new obligations, yet ever ready to excuse sins committed by its own members—judge so harshly those who do not accept its doctrines and who by its own admissions have not the same obligations to live up to the so-called higher standards, nor, according to its teachings, could have the capacity to do so?

In reading editorials, discussions and magazine articles, touching on the conflict recently waged between Church and State in France (unhappily not receiving any liberal publications), I have been struck by a lack of reference to Zola's book, "Truth," as a factor in the creation of the sentiment, or thought back of the secular movement. This omission, which I can only attribute to ignorance of the book, inability to comprehend its power, or reluctance to quote a book whose ideas are opposed to those of the orthodox, justifies the query as to whether the so-called "leaders of thought on such questions"—questions most important to be rightly settled—are the liberal publications. Culbreth, Canal Zone.

CHATS.

John McFarland—Regarding the failure to mail you Mrs. Henry's pamphlet we confess to an oversight caused by oversight. However your order is now being filled. Thanks for clippings.

Promad Publishing Co.—We deemed it expedient to publish your letter as a good way to direct attention to the book.

C. H. Hall—Realizing the obstacles you have to contend against we better appreciate the fact that you are doing your best.

Geo. L. Case—Feeling that you mean only too well for humanity we can understand your attitude towards good things, but the good portions are borrowed and even they are made injurious by insisting that the whole book is a divine, literal inspiration.

A Friend from Chevaline, Md.—You will observe that your letter in full without revealing the name. Our reasons for so doing are more fully expressed in our editorial column, if not in this, then in a later issue. It has furnished us with a good text.

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DO YOU BELIEVE IN GOD

Review of a New Life of Goethe and the Influence of Women upon His Great Works. Did not believe in the Supernatural Dialogue Between Faust and Marguerite.

FROM A WELL KNOWN BOOKMAN'S CAUSERIE.

(By A. E. Fletcher.)

There are several English biographies of Goethe of which the best known, perhaps, is that by the late George Henry Lewis. This was also very popular in France. It was translated by a Frenchman who palmed it off as an original work of his own, and thus found his way into the charmed circle of the French Academy. Dr. Dieckhoff's voluminous work is now recognized in Germany as the standard life of the Vaterland's greatest poet. All those high-sounding students of Goethe owe Mr. Cooper a debt of gratitude for his admirable translation of it. The present volume deals with the most eventful period in the poet's long life—the years of 1788 to 1815. During that period was enacted the great drama of the French revolution which, strange to say, seems not to have appeared powerfully either in Goethe's emotion or his imagination. There were problems of life and mind of more importance to him than the overthrow of thrones and principalities and powers. When Goethe's witness, asks Dr. Dieckhoff, we find we find evidence of the far reaching violent conflicts which overthrew the old regime. While Europe was shaking beneath the hand of Napoleon's armies, Goethe was putting into the mouth of Faust his famous answer to Margaret's question: "Do you believe in God?"

"Faust: Who can say truly 'I believe in God'—Ask it of priest or of philosopher, And the reply seems but a mockery, Of him who asks.

Marg: Then thou dost not believe, Faust. Misunderstand me not thou hast believed:

Who can name Him and know what he says, Say 'I believe in Him!' And who can feel

And with self-reliance, to conscious wrong Hardening his heart, say 'I believe in Him not'?

The All-embracing, All-sustaining God! Say doth he not embrace, sustain, include

Three—Me—thine—?—Hence not the hymn alone!

And earth on which we are is it not firm?

And over us with constant kind smile, The Sleepless stars keep everlasting watch!

When thou art Lost in the consciousness of hapless—

Then call it what thou wilt. Happiness—heart—love—God! Goethe whilst in the service of the Duke of Weimar saw some fighting. He once even met Napoleon, but his soul was too much absorbed with eternal mysteries to be greatly affected by the makers of history. Yet he could write lovely ballads, as, for instance, that beginning:

Through the forest I went As my steps I bent With a free and careless heart Staring as I went.

How childlike and beautiful this strong man of genius could be! He was a man of science as well as a poet—one of the few great men who have possessed the imaginative, emotional and ratiocinative faculties in full vigor. To this man, too, in a strange way, says Carlyle, "there was given what we may call a life in the Divine idea of the world; vision of the inward divine mystery, and, strangely, out of his books the world rose imaged once more as a milky, the workmanship and temple of a god. Hamanized all not in his, but in his fre-spreadness, as of Mahomet, but in mild celestial radiance."

Carlyle's efforts to make out that Goethe was in favour of belief in the supernatural are in vain. Professor Boyesen, in his address "Essays on German Literature," asks, how could a devout believer write such a passage as "Faust? The sphere of earth is known enough to me.

The view above is barred immovably: A fool who there his lightning eye directeth.

And over the clouds of jeers a place respecteth,

tolerated all forms of belief, and thought that a term of truth was to be found in all religions; but he got far beyond the average man's superficially comparative conception of religion. To quote again from Professor Boyesen:

"From his blind stand and look around him well; his world means something to the capable."

"Why needs he through eternity to wend? here he acquires what he can comprehend."

True, Goethe did not, as Shelley put, wage war against old beliefs. He is, "Shelley reminds one of the English traveler in Catholic countries who persists in standing bolt upright, with his conspicuous hat on, when the Holy Host is carried through the streets and all bare their heads and many kneel. Goethe, though he would intellectually have shared Shelley's view of the ceremony, could in strictly have conformed to the common custom." Shelley was one of the few Englishmen of his day who thoroughly understood Goethe. How much more the translators from "Faust." Take, for instance, his sublime "Chant of the Archangels," in which Raphael speaks:

The sun makes music as of old the music of the spheres of Heaven. On its predestined orbit rolled With thunder speed; the Angels even

Draw strength from gazing on its face. Though some its meaning fathom may; The world's unuttered countenance is bright as at creation's day.

Goethe has been charged with want of patriotism. Germany was a conglomeration of petty principalities in his day, and he had no nationality beyond the free city of Frankfurt, where he was born. "Why should I hate France, to whom I owe so much?" he asked; and when written for not having written battle songs, he confessed, "I am no warlike nature, and have no warlike aims; war songs would have been a mask which would have hid my face behind."

Goethe's love, however, was peace when I loved. How could I write songs of hate without hating? His friend Schlegel met him just after the July revolution, and Goethe exclaimed, "What do you think of this great event? The volcano has at last come to eruption; everything is in flames; there is no longer any question of debate behind closed doors."

Thinking that Goethe was referring to the revolution, Schlegel said: "It is a terrible story, but what was to be expected under such conditions, and with such a Ministry, except that it would have to end with the execution of the Royal Family?" Goethe stared in utmost astonishment. "We seem to misunderstand each other, my dear," he said, after a moment's pause. "I am not talking of that people. What interests me is quite a different affair. I am referring to the quarrel which has just broken out in the Academy between Cuvier and Geoffroy St. Hilaire, which is of the utmost significance to science. The matter of the highest importance," he continued, after another pause, "and you can have no idea of the feelings which the assertion of July 10 has aroused in me. We have now in St. Hilaire a mighty ally for a long time to come. The law of all, however, is that the synthetic treatment of nature, introduced by him in France, can now move his overthrow." The eternal laws of the universe, to Goethe, were of profounder interest than the vicissitudes of earthly governments.

One of Walter Scott's earliest literary ventures was a translation of Goethe's medieval play, "Götz," and Professor Boyesen suggests it was probably this fine dramatic effort that aroused Scott's enthusiasm for the Middle Ages, and prompted him to write "Waverley Novels." We may, therefore, be indebted to Goethe for the romantic movement in English literature.

Goethe's Relation With Women.

Much of Goethe's best work was written under feminine influence. He was handsome and splendidly built, and loved and was loved by several charming women. There is no evidence, however, to show that he had any improper relations with any of them, except the last, Christine Vulpius, whom he took from Italy to his home in Weimar, but did not lead her to the altar until she had given birth to a son. That his love for the accomplished Frau von Stein was purely Platonic there is every reason to believe. She was several years older than Goethe, the wife of an actor, and the mother of seven children. Her marriage was not a happy one, but this much must be said for her husband, that he did not object to her writing letters to Goethe. Curiously enough, Goethe made his acquaintance when he became fascinated with Christine, and was quite astonished to learn he thereby saved Frau von Stein great offence. His conduct towards his first love, Frederica Brion, to whom he was engaged, was hardly defensible. He dreading the idea of marriage, because he thought it would hinder his development on the lines of a high and free human-

ity. Still, I am inclined to agree with my old teacher, the late Professor Dieckhoff, who, referring to Goethe's love affairs wrote: "To Goethe the sight of any beautiful object was like a flame made to the ear of the 'singing machine'; he was carried away by it, and devoted to it as a journey, as a swallow in the summer sun, or a swimmer on the buoyant wave. Hence the rich story of Goethe's loves, with which a scandal, of course, and prudence have made their market; but which, when looked into carefully, were, just so much part of his genius as 'Faust' and 'Iphigenia' could never have been written. Let no man therefore, take offence when I say roundly that Goethe was always falling in love, and that I consider this a great virtue in his character. Had he not done so, he would not have been half the man, nor the tenth part of the poet, he was." It is to Goethe's credit that he tenderly cared for Christine, although she inherited a taste for strong drink. He was all the more faithful to her, because he felt that she needed his forbearance. When she died, in 1816, he was deeply affected, and mourned for her with a large-hearted sorrow. He survived her sixteen years, and died at the ripe age of eighty-four. Few men GAL FOURTEEN—BLADE ... have bequeathed to the world a larger heritage of immortal song.

RELIGION

(Continued from first page.)

ent homogeneity to a coherent heterogeneity." It allows that we are retrogressing the course of religious development so long as the proportionate homogeneity and its incoherence are on the increase. The end of this retrogression cannot have been reached so long as the object of worship is an abstraction or a generalization, since both necessarily imply a prior acquaintance with, and probably a worship of the concrete. It should seem, therefore, that the initial object of worship must have been concrete. Yet there could it have been the same identical concrete object that first induced religion in each primitive man, since a conscious relation of the whole human family to the same object implies a very high degree of coherence between all. The ultimate of religious incoherence is reached only when the coherence of religious sentiment is at the time of religious incoherence. This means that each of each man in a state of absolute religious isolation.

Among all the historically known concrete objects of religious reverence only when one will admit of the hypothesis, that all the conditions of its religious adoration were present in and for every man, and with him wherever he is, on every part of the earth, at the age of religious adoration, either individually or racially considered, and at every other time as well. That one object is the sexual mechanism. Only in the primal seclusion of racial isolation, when every man finds a part of himself to be the source of every religious essence and the object of his religious sentiment, can we find that ultimate incoherence and homogeneity which the law of evolution conditions as existing at the time of religious incoherence. By this test, we again reach the conclusion that sex-worship must have been the first of all religions.

The religious homogeneity which the law of evolution postulates as the condition of the primal deviation from the non-religious, demands that if sex is the generator of religion, and this came about as an unavoidable consequence of the conditions of racial adolescence, that then all peoples, where religion has come into being, must have had some form of sex-worship at and near their religious beginnings. This means that at the times of its inception, a religion with a distinctive sexual foundation must have been geographically universal over the portions of the globe inhabited by native religious humans. That phallic worship was the geographically universal was the testimony of every serious student of this cult.

Says Richard Parnie Knight: "Those who wish to know how generally the symbol of the phallus and the religion which it represented once prevailed, will consult the geographical work of Dr. Parnie, who, with infinite learning and genuineness, has traced its progress over the whole world."

Another student of the subject tells this testimony: "Of the extent of the prevalence of this symbol (of the human organs of generation) we have ample evidence. It occurs in Egypt with the deity Khem, in India with Shiva, in Assyria with Vul, in Greece with Pan and Priapus, in Scandinavia and Teutonic nations with Freia, in Spain with Hortanes. It has been found in different parts of the American continent, in Mexico in Peru and Haiti; in both these latter places numerous figures carved in clay have been discovered, and

in the islands of the Pacific Ocean on festive occasions, a phallus highly ornamented, called by the natives 'Tiki', is carried in the procession."

Clifford Howard, another student of sex-worship corroborates this statement: "While the highest development of phallicism was reached by the ancient Egyptians, Assyrians, Greeks, Romans and Persians, proof of the existence of this form of religion is to be found in every part of the earth inhabited by man. Persia, India, Ceylon, China, Japan, Hawaii, Java, Arabia, Syria, Asia Minor, Egypt, Ethiopia, Europe and the British Isles, together with Mexico, Central America, Peru and various other portions of the western Hemisphere—all held abundant evidence in support of the universality of phallic worship as a primitive form of religion, and of the common origin of the phallic cults."

These facts again confirm our former conclusion that sex-worship is the primal religion from which all others have evolved.

We must further verify our conclusion by determining whether the sequence of events implied in it corresponds with the natural order otherwise determined. In other words, can we verify the implication that the emotional religion preceded the rational form. In the course of evolution the emotional life precedes that of conscious reason. Affinity and aversion, feelings of pleasure and action upon the environment, long before they were the basis of conscious rationalization. It is not thinkable that in its specialization as to religion, this order of events should be reversed, and rational religion antedate and develop the emotional.

(To be continued.)

FINAL

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glad the heart of God and man, as the scriptures doth say. Words for the people who by the priest, and into this day that is the rule; so in Beccus the god of wine they find their consolation for the ills and the troubles of life, while the people are admonished to reject the priest, and to find contentment in the words and the promises they put in his mouth. In all antiquity the priest and the wine cup have been inseparable, and this fact proves that while religion was admonished to reject the priest, the wine cup and the promises of the religious sentiment, it does not and cannot in their cases accomplish that result.

Being higher in the scale of intellectual development, their minds are more active and are not appeased with the words and the promises they feed to the dull and the stupid. They prefer wine cellars and liquid joys to flashy ceremonies and vocal prayers, and never do these leaders of the dear people devoted to and live in the conditions they desire to hold and keep them in. Preaching and practice never walked hand in hand, so to speak, and the would be regulators of other people's thoughts and actions not only want to live themselves but take it. "The Crimes of Preachers" has now become a very fat pamphlet and it is only a partial record of their doings while preachers and things are showing unrelenting counsel and advice upon others, as to life's duties and the correct way to live, they are just as much in love with the so-called "moral pleasures" of existence as any other class of mortals; and the man is something of a church who thinks they try very hard to dodge them. All of which proves that there is no more difference in human nature, and the nature of life with rigid self denial and repression, is philosophically accepted only by invalids, old people, or those who have reached the rapid pace until compelled to slow down. "Eat, drink and be merry" said Solomon; but avoid extremes, I would add, and sometime in the sweet bye and bye we will all reach the jumping off place and a new generation will appear to duplicate our experience as this old world goes round and round without plan or purpose.

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